UBI NON EST MAJESTAS, IBI MISERIA.

1. Peter. C. 2. V. 13. 14. 17.

Jeremiah. C. 10. V. 22.

EVGENIA'S TEARES for great Brittaynes DISTRACTIONS.

or

Some slender Observations reflecting on those Sad Tymes.

Written by

E. R.

——— exuperat Magis ægrescitq; medendo.

Lam: C. 1. V. 1. 2. 3. 4.

Will: Marshall sculp: 1642.

Lam: C. 1. V. 12. 13. 15. 16.

2. Tim: C. 4. V. 3. 4.

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EVGENIAS TEARES FOR GREAT BRITTAYNES DISTRACTIONS OR, Some ſlender obſervations reflecting on thoſe ſad Times.

Written by *E. R.*

——*Exuperat magis ægreſcit{q}, medendo.*

LONDON,
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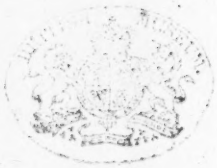

EVGENIAS TEARES

FOR GREAT BRITTAYNES DISTRACTIONS.

MAn whoſe inward eyes are ſtill repreſenting him with that great Idêa of Uniuerſall nature vewing her adorn'd in her richeſt Roabes, ſitting in the glorious throne of her Majeſtie, and onely valewing things according to their eſſentiall proportion and greatneſſe, ſhall quickly reade in her ſpacious viſage, that nothing is ſo conſtant as variety; next he ſhall ſee himſelfe, and not himſelfe alone, but that whole Monarchies, and Kingdomes, are (in reſpect of that great Circle of our future happineſſe) but the ſmalleſt poynt; and that this great Globe (which ſome multiply as *Species* under one *Genus*) is but the true looking Glaſſe whence a good ſtampe ſhould reflect; behold further in this worlds frame as many ſtrange humours, as ſundry ſects, as many various judgements as ſelf-will'd opinions, with as many different laws, as fantaſtical cuſtomes which ſhould teach us rightly to determine of our unhappineſſe, and inſtruct our judgments to acknowledge their imperfections, and naturall weakneſſe;

which I confeſſe is no eaſie taske, ſince the changes of times are ever ſubject to affoord us ſo many innovations of Estates, ſo many falls of Princes, and ſo many alterations of publike fortunes; all which informe us not to make too great account of our ſelves though never ſo great; how many names victories, and conqueſts have we knowne buried in darke oblivion; which makes our hopes of pepetuating our memories but ridiculous; and the forgotten ſtate of ſo many Gorgious ſhowes (with the glory of ſo much paſſed greatneſſe) what doth it but confirme our reſolution undantedly to beare the affronts, and thunder-claps of diſtempered times, wherein

Nonne videmus

Quid Sibi quiſq; velit neſcire et quærere ſemper?

Worthy therefore (or rather lamentable) is the conſideration, to ſee to what paſſe things (euen in this age) are brought, both in opinion and effect; and would we imploy ſome time in ſounding our ſelves throughly, how eaſily ſhould we perceave that the contexture of the beſt, is built upon weake and decaying peeces, *quos fama obſcura recondit*, it being an eſpeciall teſtimony of our frayltie, that we cannot ſettle our contentment on any on thing, and that it is even beyond our deſire and imagination to chuſe what we want, and finde out our *Summum bonum*; but are ever unceſſantly wheeling in this endleſſe Laborinth; we diſcerne nothing aright, but by a falſe light, puft up with art and our own opinionatedneſſe, wee waver betweene divers indifferences; each houre produceth new fantacies, every day new follies; inſomuch that whoſoever lookes home ſhall hardly finde

find himſelfe twice in one and the ſame eſtate, ſo various is the viſage of our ſoule, ſubject to perpetuall contrarieties, and the blaſt of accidents; hence we prove the *Microcosmos* of all infirmities, and (the ſoule excepted) of all creatures the worſt; and what is this world but an over-ſhadowed Picture enter-ſhining with infinite varieties of falſe lightes, to exerciſe our conjectures? Neither is there any reaſon but hath another contrary to it: in this caſe what can be pleaſing? ſince no good can bring us pleaſure, except that againſt whoſe loſſe we are prepared: *Nam in æquo eſt dolor amiſſæ rei, et timor amittendæ*: Loe then unto what a repleatneſſe of hurtfull humors are we ſubject, it being impoſſible to finde even ground to reſt ſecure: Yea the very perfection of our health being too ſtrong and joyfull muſt (as Phyſitians obſerve) in ſome ſort be abated, leaſt by aſcending too high they over-violently recoyle into diſorder: nay farther (though our evills are eſſentiall) the very goods we poſſeſſe, are onely in imagination: we goe not, but are carried as things that floate, ſometimes gliding gently and ſometimes Hulling violently, following the inclination of our appetities according as the winde of occaſions doth tranſport us, and as the times ſhall prove either ſtormy or calme: ſo that in reſpect of the many intermixtures of our miſerable infirmities, who can abdicate his ſincerity whilſt he dwells in this houſe of clay: yea the very ſoule in her paſſions will rather frame a fantaſticall ſubject, then worke upon nothing: So that with the eyes of contempt we ſhould looke on all ſublunary deſtractions, and never aſcribe hap-

pineſſe to that ſtate which dependeth on the tranquillity and contentment of a well born mind, and the reſolution and aſſurance of a well ordered ſoule, untill it have acted the laſt, and (without doubt) the hardeſt part of its Tragedy: be no longer then beguiled with the vaine ſemblance of the world, ſince the bubbling breath of man (whoſe life hanges on his noſtrills) is but like the dew fallen from ſome humid cloude and can no way ſecure it ſelfe from *Titans* ſcorching vew, but (having paſt its *Meridian* and afternoone of age) is ſtill haſtened to the night of nature, thus the more we retyre into our ſelves from all carnall reſpects the nearer we ſoare to a divine nature: let not then thy unlimmited appetite ſo much covet as contemne the world (* *Contemnere enim omnia aliquis poteſt*) ſince all our friends, honours, and pleaſures like Phiſitions leave us when we lye a dying, or like wandering Empericks beguile their credulous patients with great oſtentation of counterfeit cures, and like ſhadowes ſet with the Sun: and how weake alas are the worlds wonders, when fore-topt time with her wafting winges after ſo many Myriades of yeares ſtill, ſtill inuolues into its accuſtomed Circle neither will I inſtance how thoſe glorious Monarchies and ſtately Pallaces (ſomtimes the ſeates and content of Princes) have become the rejected Ruine of unrepairedneſſe, ſince theſe preſent times affoord ſo large & unhappy an experience: at which age of teares *Democritus* may laugh, *Tymon* expreſſe his hatred, but *Heraclitus* cannot chuſe but diſſolve, ſince the blacke Mantelled night makes every thing to be ſilent, and the glittering Starrs (affronting the ſilver Moone) deny their wonted

* *Seneca Epiſt. 62.*

wonted light to reſtleſſe wanderers; and O thou faireſt of Kingdomes and favorite of *Neptune*, who art as it were departed from the roundneſſe of the world (as if forbidden to partake not only of the ſuperſtitions but unhappineſſe of other Nations) what's now become of thy former glory: what Seas of unequall paſſions now incompaſſe thee? Where are thy flowring hill tops, thy ſweete ſmiling ſpring-tides, and thoſe Golden times when every brooke and buſh abounded with Milke and Hony? Alas how art thou left to the favour of frowning fortune! thy ſtately Paradice once comparable to thoſe bleſſed bowers appointed for Sacred Soules, bydeſtinie departed, is even almoſt ſcorched with the diſplayed Beames of angry *Phabus*; thy charming * melody is (with the dying Swan) tuning it's ſad farewell, and deſpaire (which uſually drives off all hope) is onely left to be thy comfort: Looke on the groaning earth, and ſee what it hath done againſt heaven through variety of ſinnes: caſt thy eyes up to heaven, and behold what it hath lately done upon earth, through unuſuall moyſture: So that the ground beginns to Rebell, and from a Mother becomes a Step dame, yea the Heavens weepe and are growne Chataracts; ſend *Noahs* Turtle and it will returne thee, that the deluge is not yet paſt, and that there is no place left for vertues tracts: that Sun which ſo long hath ſhinde without thoſe black cloudes of ignorance and error beginns now to be Eclypſed; mutabillity and diſreſpect attend the Courts of Princes, the great Ones of the Land are divided, and the poore man rejoyceth not in his greene and

* Iſa. 24. 8. Ier. 7. 37, & 16: 9: & 25: 10. Eze. 26. 13. Hoſ. 2. 11.

flowriſhing Medowes, thus the State of the whole body (through ill humours) is likely to produce but an ill iſſue: ſome fall out with nature for caſting them in ſo groſſe a mould, and never leave aſpiring till they have attained beyond their worth: So that now bring mee on of a farr fam'd familie, whoſe Anceſtors have ſpent their bloud to reach unto vertues Diadem, leaving triumphant Trophies of their greatneſſe to poſterity and this *Pyrocles* ſhall meete with a *Dametas*; who hath lately extracted his Gentillity from a durty ſoyle; ſhow me thoſe lofty Cædars whoſe ſollid growth and large experience, might juſtly ſeeme to claime priority, which are not affronted by every ſhrubb, and indevoured to be vaine glorioußly over topt by every ſilly ſprig of a few yeares floriſhing: nay bring me thoſe of that holy calling, which deduce ſound concluſions from the Sacred truth, juſtifying the ſober aſſertions from the undeniable Scriptures, who ſhall not meete with ſuch as dare ſet their ſtampe of Divine Authority upon their Counterfeit Mettall, and with an unreverent and uncivill liberty cenſure the Magiſtrate: and heare they of their Prince (ſuch ſtrange things are Law and Iuſtice) as that he is but a Shepheard to them; the moſt valiant are now the moſt unfortunate, for what man can runne with ſo glorious an envy, or ambitious deſire to the Goale of a Combate, but may at laſt meete with an evident overthrow, and can no more aſſure himſelfe of his well-fare then his ruine; Alas! where are yee now O yee valiant *Cæſars* with your Trophæall chariots? for on of whoſe deathes the Sun is reported

to

to inuelop her ſelfe in a Sable Mantle.

Ille etiam extincto miſeratus Cæſare Romam
Cum caput obſcura nitidum ferrugine texit.

And why weepes learned *Athens*? which (like thoſe young men and *Damoſells*) ſets mourning under the ſpreading Mirtle, which was once grac't with the wearied limbes of their loſt loves, burning whole piles of Beech-trees under that hallowed ſhade, and haſtning to beſprinkle it with the richeſt ſpices which may ſend ſweet perfumes to the Heavens; and (fi ing ſacred Tapers on every ſide) doe nothing but beat their breaſts, and howle Epitaphes to the Ecchoing Groues; why doth learning and Religion (like Hypocrates Twinns) thus weepe and laugh together? wher's the pleaſ ng harmony of your well according tunes? Alas! that the *Militia* of *Theologie* ſhould thus turne to a diſaffected multitude, and expreſſe nothing ſo much as the imbitterneſſe of diſcenting mindes: which with their owne venome are likely to conſume themſelves and others: and O that thoſe gray-haires which like ſo many Champions have fought thy Duells againſt that Idolatrous Key-keeper and his wicked adhærents, ſhould thus goe downe with ſorrow to their grave. it is onely proper for a bloody *Herod* to take off the innocent with the guilty, neither ſeemes, it indifferent that if ſome few have beene faulty in the lightneſſe of their ware, there ſhould be no more of the profeſſion: but if any have too much leaned to the Bald-pates of *Baalls* Prieſts, darkning the World and calling erronious

erronious Miſts before the eyes of ignorance and with the *Athenians* erected Altars to the unknowne God, my heart ſhall not thinke, neither dares my pen write any thing in their behalfe, but *digna eſt tua religio odio*; let one or more ſuffer as they have beene faulty, but O let there be ſome to excell others, leaſt humane ignorance Maske, or ſelfe-wil'd perverſneſſe dangerouſly cloud the beauty of that Religion, which is now otherwiſe likely to be rent into many various parcells: how hath the State beene this way lately ſicke of too much repletion, when the very factious appropriate to themſelves the name of the true *Iſraelits*: certainely it is not for every one zealouſly to worſhip his owne opinion, when it ſavours not of Divine inſpiration: in this particular we need not ſeeke our evills without us: and becauſe we feele our ſelves not throughly ſicke our recovery is likely to be the more difficult: but O unhappy time when the ground of Religion (which is the prop of our Soule ſhall thus conſiſt in contradiction) we have no hopes of gayning Heaven by diſputing nicities: for the minde of that aſſailant which is moleſted with different allarums is eaſily diſmayed: neither can we be ſafe by continually floting in the Ocean of divers factions: and if we beginne not by time to ſecure our ſelves, Alas! who ſhall provide for ſo many greifes, ſo many evills: nor will it be almoſt poſſible: after (ſo much digreſſion) to reduce divine things to their juſt ballance that they ſuffer no impeachment: though it will be but deſerved of him (which is not ſatisfied with that true light which the Sun by the vertue of its beames doth pleaſe to Communicate) to have his arrogance

rogance rewarded with the loſſe of his ſight, And O the fond curioſity of our nature! amuſing it ſelfe to preoccupate future things: when it hath enough to do to digeſt the preſent; but thou wilt ſay perchance thou art zealous, ſincere, & Religious in thy profeſſion: So far I go with thee, & only wiſh it were with knowledge, temper, & diſcretion: for know though no man can be too pure in his life or doctrine, nor with his beſt indeavours attaine perfection as he ſhould, yet though he offend not againſt the purity of doctrin, or ſincerity of his faith, yet if he raſhly ſeperate himſelfe from the Church (breaking the bond of vnity) he may incurre the cenſure of an Schiſmatick: & moſt juſtly, if for any ſiniſter ends private reſpects, vaine-glory, or temporal commodity, either againſt the Articles of his faith or Doctrine of the Church grounded upon Gods Word; which indeed proves too apparent in theſe times; Let ſuch witneſſe who are more ignorant then *Platoes* Phylodoxes, lovers of their own opinions, which (through their windineſſe) are likely to reſolve the world againe into its firſt *Chaos*, and make it a Babell not of Languages but Sects: which like *Hydraes* ſtuft with poyſon, or like old veſſells full of new wine, fantacies, and ſtrange revellations, reject every thing as Prophane which is contrary to their opinion: who are too wiſe in Gods eternall Councells, making ſuch as they fancie or pleaſe to be elect, others reprobates: when as how dareſt thou prie into the ſecret deſignes of Gods Divine will, and the incomprehenſible motives of his workes; and O vaine Man how couldſt thou thus attaine the depth of his ſacred decrees? Who hath learned thee his high conceites? or

who

who can informe thee with the supreame thoughts which hee doth posſeſſe? whil'ſt in a moment he ſurrounds thoſe Chriſtall mantled skies; ſurely as the worſt things (well uſed) prove good, ſo the beſt things (ill uſed) become our evills; and is not Religion ſicke of ſome Hectick diſtemper, when braine-ſick Pamphleters, & giddy headed libellors, ſhal upbraide even Majeſtie to its face? audacity leading them (out of an aſſumed liberty) to expreſſe an ill govern'd zeale; & is it conſonant to reaſon, that every illiterate Mechannicke ſhould play with the word? Nay the *weaker ſex* who are commanded ſilence, and not to uſurpe authority, have alſo freedome to vent their opinions (O never ſo much as now immodeſt!) yea and to threaten reveng with their tender limbes, whenas alas! that ſmal member which proclaimes their vallour is likely to prove the beſt (or rather the worſt) inſtrument for ſo weake a combitant. I deny not but ſeduced agents may (as, the Divel at firſt) worke on the frailty of their nature, but me thinks the firſt ſlip coſt us ſo deare, as that connivance and approbation ſhould not foſter the ſecond unhappineſſe; but if ſo be that every ſex and ſect ſhall have a ſeverall expoſition on the Text, and their fond opinions ſhall incite their intellects to rebell againſt the true inſpirer therof, well may we cry out.

O Saeclum inſipiens & infacetum!

And certainly where all reverence is thus laid aſide, devotion will at laſt grow cold; and I thinke in time it will be eaſier to finde out the ſpecies and kindes of nature, then the Sects of this age; miſtake me

me not, I cenſure not all for Hereticks, which are not Orthodox, neither condemne all to be Schiſmatickes becauſe ſome fall out to be factious in *Iſrael*; but where pride and diſcontent meet with novelty, good parts with impudencie, and ignorance with pretended Sanctitie, there diviſion muſt needes cauſe defect, as union is the Author of Beauty and bleſſedneſſe: no humour being ſo eaſily counterfeited as that of devotion, which tranſports ſo many Miniſters beyond themſelves, ſome flaſhing in their matter, but confuſed in their Methode, ſome being as inuective in their delivery, as dreaming in their vtterance; ſome with the flaming fire of ill tempered & indiſcreete zeale, ſhake their Auditors (like Earthquakes) with ill applyed terrors of the Law, oftentimes tending to deſperation, *but the Lord is not in that fire, but in the ſtill voice; ſtanching the bleeding heart and droping the oyle of the Goſpel into the wounded conſcience; ſome pride themſelves with the bubble of popular applauſe (often as cauſeleſſy gotten) as deſervedly loſt, ſoothing the people with ſuch doctrine as may comply with their humours, and thus as the Sun riſing & declining makes long ſhadows, but at mid-day being at the higheſt makes none at all, ſo oftentation, ſincerity, & learning ſeldom meet in thoſe Paſtors; which (like the *Partredge*) run away with part of the ſhel on their heads; and leaving their unripened learning in thoſe ſacred Schooles (if they vouchſafe't to ſee them) ayme at their advantage in the Country, & for a fit treaſure become theevs; hence the vulgar, & diſaffected multitude, (wanting the faculty to judge of things by themſelues) are led only with an out-ward appearance, & if once poſ-

* 1 Kings 19. 12.

ſeſſed

ſeſſed with the boldneſſe to diſpiſe, & malapertneſſe to impugne thoſe opinions which were before intertain'd with an awfull reverence, will (eſpecially if ſome Articles of their beleife are made queſtionable) ſoone admit an equallitie in all other parts of their Religion, ruſhing into an inevitable confuſion and at laſt reject (as a tyranicall yoake) all impreſſions formerly received, either by the authority of Lawes, or reverence of cuſtome, and will thence forward allow of nothing, unleſſe they have given their voyce and particular conſent to the ſame: thus alſo are thoſe Profeſſors (almoſt out of their wits) opinionated in their hearing, ſo that be the Man not after their humour, the matter ſhall have no honour; arrogating to the inſtrument what they derogate from the agent: & let him never ſo much preach the abortive figments of his own Braine, his applauſe ſhall be * *Vox Dei, & non hominis*: It is the voyce of God and not of man: certainely, though my heart abhorre all unneceſſary and ſuperſtitious Ceremonies. (earneſtly wiſhing that whatſoever is ſcandalous, contrary to the truth, and offenſive in the exerciſe of Religion, might be taken off,) yet am I throughly perſwaded that God ought to be intermixed in all our actions with an awfull reverence, and an attention full of reſpect, his voyce being too Divine to have no other uſe then to exerciſe the Lunges and pleaſe the fancies: good matter is like a beautiful body, and Eloquence the well faſhioned Garment, the one not rudely to be ſlubbered up, nor the other expreſt in careleſſe words: neither ought wee (like Bees) alwaies to reſort to thoſe flowers which are faire,

* Acts 12: 22.

and

and neglect the wholeſome hearbes: but O how doth it concerne the reformers of theſe times, to incourage and approve of none, but ſuch moderate wits, whoſe depth of knowledge hath not led them to by-paths in judgement, but have walked in the trodden way of the truly reformed Church; eſteeming it greater glory to eſtabliſh an Ancient Truth then ignorantly deviſe a new opinion: Yet, O yet, there is ſome hopes that thoſe Bondes wherewith we are fettered may be by you ſtroken off, then will you preſerve that contexture, whoſe diſſolution is ſo much attempted, which notice importes not ſo much waight, as it requires ſpeede, leaſt it ſhortly be ſaid,

Heu tantum attriti corporis oſſa vides!

Then onely will the Church be moſt happy when truth and peace ſhall kiſſe each other, truth without Peace being but turbulent, and peace without truth but a ſecure injuſtice; the glorified Spirits have but one, uniforme worke, wherein they all ioyne the prayſe of their Creator: ſhowing that the beauty of order, and the band of vnity muſt be our double ſupport: why then ſhould we unceſſantly entangle our ſelves with ſelfe-will'd extravagancies, which argues a mind full fraught with wind-puft conceites, ſtill floting up and downe the ſuperficies of giddy braynes, which are ever governd by the inſtabillity of a private fantacie; and doth not the deſeaſe exaſperate by the Iealouſie of the debate; like that ſilly Bird which perceiving fire neere her young ones, ſeekes to blow it out with her winges ſo long till ſhe

ſhe burne, and make here ſelfe a Prey in an unwiſe pitty, ſo the wofull experience of thoſe times ſhowes that ſuch as indiſcreetly meddle with the flame of diſcention (kindled in the Church) rather increaſe then quench it; Some will be nought but Ceremonie, and hold faſt the bowes whilſt they leave the body; others out of too high a conceit of themſelves (affecting nothing but ſingularity) diſdayne to goe in the right roade, and through diſcontent (at laſt) reject all contradiction; both which like indiſcreete Travellers) have perchance taken the faireſt, but not the neareſt way to their journies end; then doth it not highly concerne the preſent aſſembled body of this Kingdome to direct, and track out ſuch a way, as on the one ſide may be ſtrongly hedg'd from all ſuperſtition, and on the other fenced from affected ignorance; the diſtempers of this ſort are almoſt growne *immedicable vulnus*, crying out to all thoſe which paſſe by, whither ever any ſorrow or diſtraction were like that of this Church, for which there is great greife in *Sion*; alas! how is ſhe diſcipated, and ſitts weeping in the duſt, her lovers
* Cant. 3. 1. & her friends have forſaken her, * *She ſeekes whom her ſoule loves but finds him not*; and is become like ſome forſaken Nymph whom ſolitarineſſe invites to her gloomy grove; what but whole rills of teares are perceived in thy ſtreetes, venting nothing but remorſefull ſongs, and powring out flouds which will no longer be inviron'd with the drooping Willowes; thy Harps and Muſick lye mute, thy heart is fill'd with feares and Plaints, yea and thy Temples almoſt forſaken; thou haſt not *Asa's* ſickneſſe in thy feete, but thy heart

and

and art neere (with *Ezekiah*) wounded to death unleſſe thou uſe his Phyſitian, his remedy; thou that wert in thy full brightneſſe, art now likely to droope into the wane of miſery; and which is worſe it will not profit thee to ſeeke outward cure, whileſt thou haſt thy * executioners within; thy Garments (thus rent) are ſubject to be torne with every bryer; thy glory is defac'd, yet ſeeke not (with the *Elephant*) for muddy channels to hide thy deformity, but ſome Chriſtall ſtreame as well to delineate, as cure thy malody; thy greefe then being over-paſt ſhall be pleaſant to thy remembrance; till when bite not at the ſtone and neglect him that threw it, neither in thy ſuffering evills ſo farre looke on ſecondary cauſes as not to reflect on the higheſt; thy abſtinence muſt be thy cure; and (like poyſon uſ'd to a good Medicine) thy ſinnes and afflictions muſt prove thy gaine. In Artes divers ſubjects have no life or eſſence, but in the agitation, and diſputing; and as in vertue of two equall effects, we hold that the faireſt & worthyeſt, which affordeth moſt lets, and wherein are propoſed greateſt hazards, ſo who knoweth whither it be not one eſpeciall effect of Gods divine providence, thus to ſuffer his true Church to be vexed and turmoyled with no fewer blaſts then turbulent Stormes, whereby to rowze, and awaken the godly and Religious ſoules from that Lethall ſecurity, and ſtupified ſlumber wherein ſo long tranquillity hath plunged them; & O thou ſupreame director of all things, look down on thy diſtreſſed *Sion*, pitty her teares, ſupport her fears (bred from the ſeditious dregs of ſlimy ignorance) keepe her ſides from wounding, let her triumph

Hoſea 13.8

ſtill in her Soveraigne head, and let not thoſe whirle-
* Luk. 19. 41, 42. windes dimme her light; O how ſacred were thoſe teares once caſt on *Jeruſalem* deploring their deſtruction, & Propheſying their woes (far exceeding thoſe ſpent on the banks of *Tygris*, or thoſe ſower-ſet Hebraick Plaints powred forth by mournfull Captives (baniſht from their nation) into Chriſtall Euphrates, which ſo ſadly incompaſt the ſtately ſtation of beautifull *Babilon*; thou onely O Lord which involueſt the waters in a garment, and commandeſt the outragious Sea to keepe its boundes (to whom all nations are but as the duſt of the ballance, or the drop of a Bucket, who holdeſt the winde in thy fiſt and madſt the ſhadow to goe backward) canſt ſtay the unrulineſſe of thoſe head-ſtrong enemies, which have thus over-ſpread thy Church; O refine and purge thy flore, cleanſe this ſpittle of diſeaſed opinions; there is but on way, on truth; let not hereſie prove errour in the fundamentalls of Religion; but ſettle thoſe great and long-continuing altercations about the beſt forme of holineſſe, and ſhow that high Aſſembly which way aſſiduouſly to agitate ſuch rules as may be moſt commodious to vnite our preſent diſtractions; that ſo ſucceeding poſterity may ſay our moderne reformation hath beene exact to the oppugning of ſuperſtitious errours, ſweetly to inchant and allay our Schiſmes; and (concluding a timely peace) to fill this little point of the world, with as pure a devotion, as requiſit obedience; that ſo there may be no longer difference amongſt the Heardſ-men, whilſt the *Cananites* are yet in the Land, and the adverſaries of the truth are mingled amongſt us, who make

our

our diſcords their ſweeteſt harmony; & that no ſcoffing *Cham*, or deriding *Iſmael* make muſick of our miſeries; let them ſpeedily be covered with the cloth of ſilence, leaſt it be told in *Gath*, & publiſhed in *Askelon*, * 2 Sam. and the daughters of the *Phyliſtims* triumph and re- 19.20.
joyce that the beauty of *Iſrael* is ſlaine, & the mighty Mica.1.10.
are fallen; & that leaving off that old humour of loving new things; & that mayden-like religion (who are firſt won by thoſe by whom they are firſt wooed) whilſt ſome Sacrifice their reverence to one admired Preacher, others adore this affected Paſtour, whilſt ſome are of *Paul*, others of *Apollo* (affecting a ſhining appearance) Gods ordinance is neglected, his word had in reſpect of perſons, and it be juſtly ſaid, *vt omnium rerum, ſic literarum quoq; intemperantia laboramus*, that as by our contempt we ſeeme too much abounding with all earthly bleſſings, ſo have wee ſurfetted (through our intemperance) with the plentifull injoyment of our heavenly *Manna*; is not this the age ſo ſadly foretold by that Oracle of Divine Truth, wherin not only one Nation ſhall riſe againſt another, but be divided in its ſelfe, yea their worſt enemies ſhall be incloſ'd within their own confines; nay as if the *Fabrick* of the world ſhould not want any thing to diſſolve it, if wars and Tumults, ſickneſſe & famine may not ſufficiently ſhake it, behold with greife, how many Imaginary Chriſts, are forged in the ſhops not only of *Demetrius* the ſilver Smith, but (with the help of that great and well * experienced *Artiſt* of infer- * Ephe.6. 11,12.
nall fire-works) have bin hammered on the factious Anvells of diſcenting ſpirits, who through the craſineſſe of their heads and not the ſoundneſſe of their

hearts, are ſo much of late growne the Bellowes of ſedition; he that makes a doubt of the fulfilling of our Saviours propheſie, let him but caſt his eyes on the actions of our preſent Tragedy, and veiw the new wayes of our impious devotion, only reſerv'd for this deplored time wherein never any ſeem'd more fierce for Religion, yet more barren in piety; this makes paſtime for our adverſaries: yet if any more ſincere & unſpotted, be given us from heaven to teach us the true path to thoſe eternall Manſions, bidding thoſe perſonating ſectaries of Chriſtianity to carry more devotion in their hearts then in their countinances, and to be more exemplary in doing, then violent in ſaying, how ſhall he be the patient of their contumely, and diſparagement: ſo willing are we to expire our lateſt breath in this lingring ſickneſſe of diſſimulation; O that ſo many diſcertions ſhould be now ſo common within the Orchard of the Church; that Satan ſhould thus transforme himſelfe into an Angel of light! certainly it is bad ſinning in a Religious habit, and though there may be a deceiving of our ſights on earth, yet is there no way to blanch their haulking corruption before their Creator; ſo that never more unhappy were any times then theſe of the laſt, into which wee are fallen; our beſt writers are now moſt ſilent, and all our leaves become libells; every invective pen takes the power to impart its own ſpleene, and every unſtable head his brainleſſe opinion; nay doe not our ſtreetes daily ſwarme with variety of untruthes, fram'd (for ſome petty gaine) by the frothy witt of thoſe whoſe penns are ſtill dipt, either in the flattering current of ſiniſter ends, and affection, or

the

the muddy dreggs of * Rebellious faction and ignorance, ſo that now many can no ſooner ſpeake, but cry, and by lying (when all trades faile) are learnt to get their living: but which is worſt, to plead Authority for their countenance, though they may not be imagin'd guilty of ſo great a connivance, whoſe bloud hath ſo long ſwell'd in their veines for the reformation of abuſes, & to this end have no leſſe tyr'd their ſpirits, then exhauſted their eſtates, and not onely neglected their affaires, but even adventured their lives; neither are thoſe the Ciſternes to convey the cleare & refreſhing ſtreames which may water the unprofitable Corners of this Land, where (with no leſſe diſlike then open repining) it hath bin ſufficiently proclaym'd in this nature, that the chaff over-topt the faireſt Corne, threatning an untimely Harveſt; neither is this the way to weigh all things in an indifferent ballance, and to quiet the Icalouſies of the times; or the Helme to guide that goulden veſſell frought with the incomparable treaſure of perfect truth, and pure Religion, ſo longingly expected into the harbour of every conſcionable and relenting ſoule. But it is rather to be wiſh't that now thoſe ſwelling Waves (with ſuch big Volumes) threaten her ſinking, we ſhould caſt over board whatſoever might hinder a good voyage, and ſo lighten her to undergoe ſo dangerous a ſtorme, ſince the combuſtion of all the Elements threaten an enſuing tempeſt, wherein ſo many ſmooth Divells waite to diſturbe the Aire, and (being inveloped in the clouds of corrupt vapours) ſtrive under the colour of grace to confound nature it ſelfe; but before

* 1 Tim. 3. 4.

I wade further into this Deluge of diſtempers, let not any thinke (either through the perverſneſſe of their affected ignorance, or the known blackneſſe of their own thoughts) that it is my intent here to ayme or invect againſt the truly Religious or well minded Chriſtian, or to brand any honeſt man with the name of Puritan, being aſſured that though many with an ignorant painted and ſuperficiall outſide (deluding our eyes and gulling our Soules) manifeſt themſelves at laſt to be but meere Hypocrits, guilded Pills, and the rich coverings of durty walls; yet the moſt zealous and well governed men of theſe times, who with no leſſe paines then deteſtation, Preach downe ſinne and ungodlineſſe, expreſſing the power of the Word by its operation in a Sanctified, pure, and unſpotted life, and without Hypocriſie or ſeniſter ends ſtriving both in life and doctrine to ſuppreſſe all ſinne, are too often and vnjuſtly branded with that ſcandalous title; ſuch Puritans we muſt all be which meane to ſee Heaven, that Character being truly placed when it meetes with the contemners of the Church and State, which ayme at the evertion of doctrine and diſcipline; of which though it may now be ſaid as Chriſt once did of the *Damoſell*, ſhee is not dead but ſleepeth, yet is it not to be doubted, but future time will diſtinguiſh betweene theſe over-mouth'd profeſſors; whoſe tongues are in their hearts, and thoſe true *Nathaniels* whoſe hearts are in their tongues; and though none are more bitterly invenomed againſt Soveraigne Authority, the State Eccleſiaſticall, and the lawfull approued decency of the Church; though none are more invective againſt the

flouriſhing

flouriſhing bleſſings of the time, no mouths more raylingly open with the termes of Reprobate, and the denouncing of Gods judgments upon all the world but himſelfe and his Sect, and none more lawleſſe nor deſirous to have all things in Common; yet the prayers of Gods Children ſhall quench their fiery Furnace, *Daniel* ſhall not be hurt with their Lyon-like mouthes; the ſeditious *Iſraelites* ſhall be appeat'd for *Moſes* ſake (and by the powerfull groanes of the truly Religious) *Pauls* bands ſhall be looſed, the barren wombe of ignorance be made more fruitfull, and locked-up Heaven, be for ever and (more powerfully) opened; and I deſire it may not ſavour of too much preſumption to tell the hopes of our hearts, the ſupporters of our State, the expectation of our beſt thoughts, yea and the very life of our Soules, how that the eternall comfort and well-fare of this Kingdome, conſiſts in the ſuppreſſion of the ſpreading growth of thoſe and the like extreames, whereſoever apparent, by any impudent carriage or diſorderly behaviour; So ſhall you be all glorious within, when you ſo ſweetly ſing of mercy and judgement: having no leſſe diſcretion to free the guiltleſſe, then juſtice to puniſh the Delinquent; otherwiſe ſo much liberty is aſſumed (in thoſe divided times) by factiouſly turbulent and diſorderly Spirits, as will at laſt threaten a confuſion; then what valews it if a ſhip be ſunke with a ſmall leake or a great, and where is our remedy if by avoyding ſurfetting we kill our ſelves with abſtinence; how vaine alas! are the attempts of thoſe men which are drunke with the ſtrength of their owne witts, and guided by what-ſoever their appe-

tites doe most affect; like *Machiavills* they stumble at a Straw, but for their own advantage leape over a blocke, their seeming devotion wants a Saint-like sincerity, their profest conscience an expresse feeling, yea where their faith is so voy'd of workes, let them never so much blesse for *Israell*, I know they can curse for *Balack*; let them never so much pleade for order, they desire to live without it, let their lives seeme never so holy their hearts alas are too too hollow; and though they draw neare the Lord with their mouth, and boast of nothing but Religion yet doe they live without the power therof, but pulling down with one hand while they build with the other, they will at last by their dangerous slights, unruly passions, and impetuous attempts, so far expresse their ill dispos'd affections, (though with never so much gravity in their behaviour, so much Gospell in their mouthes, and so much paintednesse in all their actions) as to
2 Tim. 3. 5. 6. appeare * like counterfeit Glo-wormes and rotten woode, or like high hang'd Mills which make much noyse, but grinde but little, or as shallow streames raging furiously when they carry least water; O how doth it stand with the refining of our Religion, (as to pluck down Idolatry even to the least rag or Relique of superstitious inventions & humane traditions, (o) to avoyd that dangerous Rock of faction and Schismes; which now (through the low ebbe of true Religion or rather the abounding of so many false) gives the whole Kingdome so sufficient a warning; since both these extreames equally impart a blindfolded ignorance; let Religion be no longer turn'd into the stalking horse of vaine-glory and Hipocrisie, for though a hansome

hanſome garment may for a time obſcure their crooked deſigns, yet when they have brought their ends to perfection (God grant the Kingdome not to a generall combuſtion) thoſe guilded Cupps will prove full of poyſon, and thoſe glittering ſtones meerely counterfeite; why ſhould *Ioab* thus kill with imbracing! Why ſhould *Iudas* thus kiſſe with betraying? nay why ſhould the Pulpits or rather the unhallowed roomes of our too many *Pſeudo-zelots* with the unlawfull aſſemblies of illiterate Artiſts, ſo freely, though ignorantly, produce nothing but blaſphemy, faction, and rebellions? what alas ſhall tender conſciences in this age conclude to be truth, when thoſe of that (once reverenced) habit, with *Pilate* ſhall waſh their hands but not their heart, with *Caiphas* ſhall beate the Pulpits and rend their garments, yet pretend Blaſphemy; and with the *Phariſees* ſhall no ſooner cry Maſter, but crucifie. O that ſo fowle a matter vented from the breath of ſo many Sectiſts in thoſe times ſhould be left to poſterity in ſuch faire Characters, that men with their hands ſhould write to condemne their hearts, and without any remorſe of conſcience or feeling of their owne weakeneſſe eternize their ſhame and falſe hoode; ſuch weather-cocks certainly (like *Phillips Cliſophi*) will halt with the times; but yet let *Iacobs* voyce be knowne from the rough hands of *Eſau*, can thoſe *Hydra's* diſgorge nothing but poyſon; then let not every Mechannick make his durty ſhop a conſecrated Pulpit, every Libertine vent his ſcenſleſſe tenents, and S. *Pauls* decency be utterly extirpated: ſurely thoſe things ought not ſo to be; the *Torrid Zone* is too violent for ſo temperate, and well moderated a climate, and experience

perience acquaintes us with that common *Axiome* (though in divers matters of leſſe conſequence) *nullum violentum eſt perpetuum*; the incomparable Fabrick of this Church and State, perfected by the aſſiduous indeavours of Pious Princes, religious Martyrs, & unparralel'd Councells, could never have thus far beene erected (to the admiration and envy of other Nations) without the well quallified materialls of ſtable heades, & the continuall bleſſing of a Supreame providence, which hath thus long ſupported it; and ſhall we now rent all in a moment either through the ambition of diſcenting, if not diſcontented ſpirits, or under the ſpecious pretents of a larger freedome. It is not (I confeſſe) to be denied but that the frame of this Kingdome ſo admirably ſupported, and thus long continued, may (like a diſtempered body) want a Phyſitian, yet ought the Apothecary to quallifie the materialls, or elſe they will miſſe of a good operation: ſome lenitive oyle may ſoften a ſollid matter, when a harder ſubſtance will not peirce it, and certainely as that ſtate cannot long ſubſiſt which is full of broyles, ſo what likelihood can there be of a proſperous Church amongſt ſo many diviſions: be it ſo (and too true it is) that needleſſe Ceremonies have of late too much crept into the Church, in ſo much that S. *Paules* complaint might well be in force, * *Men and Brethren I ſee that in all things you are too ſuperſtitious*; and with *Auerrhoës ſit anima mea cum Philoſophis quia Chriſtiani adorant id quod edunt*; what though? have we not ſufficiently beene miſerable in the one but muſt we needs make our ſelves unfortunate in the other; Oh that Religion were once purged

* Acts 17: 22.

purged from the Lees of the Romiſh Grape: and for my owne part I wiſh that (as with the Papiſts) we make not more account of Ceremonies then the ſubſtance of Religion, ſo on the other ſide we wrong not our conſciences by admitting a diſconformity in matters beſeeming & indifferent; (miſtake me not) I drive not to quench the ſmalleſt ſparke of zeale againſt the Romiſh *Midianites*; no, goe on for the Lord and for *Gidion*, let theſe aſſembled Worthies prove happie *Iehiaſſes* to free the Land of Idolatrous worſhip, and live for ever to extirpate that broode of bloud-ſucking *Babilon*, but yet caſt back their eyes and reflect on that thouſand ſhap't *Proteus*, whoſe cruelty and non-conformity equalizeth their too much ſuperſtition; O let it not be ſaid they have taken away the Lord out of the Church, and wee know not where they have layd him! let not a Calumniating Libertine in a ſlovenly habit be more reſpected then a Religious *Aaron* in a decent Garment, neither let us more deſire ſome Apoſtata to ſpoyle, rather then a *Conſtantine* to inrich the Church; for what better ſigne (though not alwayes certaine) is there of the inward Heavenly calling, then an outward reverend geſture; though with greefe we too too often behold thoſe ragged and rayling *Rabſhachies*, thoſe blaſphemous *Sanballets*, whoſe black-mouthes are ever venting (from their durty cels) volumes of affronts againſt Government and good order; yea miſerable is it to thinke on, how many Scurrilous tongues boldly dare (not only in every corner of the ſtreets, but alſo) with irreverent and rayling language in Gods Sacred Temples to ſpeake amiſſe of what they ought not; thoſe

Iude 8.

*Iude,12, 13,

those are the * cloudes without water carried about with every winde, those are trees without fruite twice deade, pluckt up by the Rootes, those are like raging waves of the sea, foaming out their own shame, binding

* 2 Tim. 3 6. the tender conscience, and leading silly * women Captive; neither whilst those religious *Atheists* are permitted can we have hopes, that *Baalims* curses will reflect on himselfe, that *Achitophells* wisdome will be turn'd into foolishnesse, that justice shall take place or vice be extinguished; that the good shall be preferr'd or the ill disgraced, no, nor Christ's Spouse kept spotlesse from the seames of division; how glorious (like the Apple tree in the mid'st of the forrest) might this Church render it selfe, how might the sincere word of Christ be zealously taught? how sweetly might truth and righteousnesse imbrace each other? yea how might our present mourning be turned into joy, and the daughters of *Ierusalem* rejoyce? were but those turbulent weedes taken from the fairest flowers; but alas we are now almost growne the Thistle amongst Roses, *Ionah's* storme doth not cease, our enemies say so would we have it. *Israells* distruction is of her selfe, and mournfull *Sion* sits weeping in the dust; and all for their sakes, who with the too much expresst feruour of faction and false doctrine, strive to build with untempered morter, and like Church Rebells, upon some sudden rapsadie, or miraculous *Enthusiasme*, affront the Minister, rent his cloathes, spurne at the Prayer booke, scoffe at the Lords Table, deride his ordinances, and with a holy madnesse, and devout Phrenzie strive to cast the whole frame of Religion, and good discipline in the mould of their own fancies and

and diſordered humours, an incivillity worſe then Heatheniſme how zealouſly read are they at ſomtimes, but at other, how may you read all their prophane actions in black characters; and while they ſeeme to reject the dotage of ſuperſtition, fall into the phrenzie of Schiſme and prophaneſſe, or by avoyding the worſhipping of Idols, commit Sacriledge; ſhall I ſay thoſe are they againſt whom our Saviour denounced ſo many * Woes, who labour rather for the applauſe of men then the reward of Heaven? from whoſe exorbitant * pride (thinking themſelves better gifted then they are) proceed ſo many dangerous and unheard of tenents; hence it is that every diſcontented and ſelfe-opinionated Artiſt takes upon him to expound the Scripture, little conſidering that of our Saviour, *to* them *it is not given to know the ſecrets of the Kingdome of God*; Alas it is not the ordinary wiſedome of fleſh and bloud which can judge of the ſpirit, ſure there is ſomething more in it then for every illiterate and idle braine to undertake ſo waighty a Taske, grace being an eſpeciall concomitant thereunto. Oh how hard (and with as much ſweat of our browes, as toyle of our mindes) do we labour for the proviſion of this bater life! and is it ſo eaſie a matter to attaine the foode of a better? I deny not but as there are diverſities of gifts, ſo they are extraordinarily beſtowed, but if all ſhould be Teachers, where would be the Hearers; Nay in time who would care to heare, if none care to ſtudy; what neede have we to ſweate ſo many drops, watch ſo many houres, peruſe ſo many Tracts, indure ſo many perturbances of minde and body, and at laſt (like the induſtrious Bee) divide the ſweeteſt Hony from

* Mat. 23.

2 Tim. 3. 2.

3.

* Math. 13. 11.

from the rankeſt poyſon, ſealing that long ſought for truth with our lateſt breath, if with ſo much eaſe we may attaine heaven; is learning now become ſo contemptible? O charity whither art thou fled! how do thoſe men fall out with learning & the very name of a Scholler, and raile againſt all the degrees thereof becauſe they could never attaine to any, including ſo much unhappineſſe therein, when it is not *Culpa artis ſed utentis*, as if the ſharpneſſe of the Knife, and not the madneſſe of the actor were the cauſe of hurt; can you account S. *Paul* Vaine-glorious in ſaying he knew himſelf nothing inferior to the moſt excellent of the Apoſtles? away then with thoſe ſonnes of ignorance who ſtanding upon the quaintneſſe of their owne fancies, diſcent from the opinions of all the Fathers, and even with contumely reject their reverend authority; what Rhetorick can diſſwade, what Logick rectifie their braniſck humours? *Surgunt hi indocti et cælum rapiunt*, they take Heaven by violence, yea and if it were poſſible would deceive the elect; when as *noſtra hæc in literarum peregrinatio ſine ſuprema luce miſerabilis quædam eſt erratio*, our greateſt perfection in this divine Schoole is but apparent weakneſſe without the cheifeſt light; and how acceptable a ſervice would it be to whiſper into the eares of thoſe whited Sepulchers, that a charitable diſcretion were better then their zealous ignorance: but Oh that we could yet reſt here, and without farther griefe reſound the Ecchoing groanes of a bleeding State, *Nam ut olim flagitijs, ſic nunc legibus laboramus,*

Et patimur longæ pacis mala, Senior armis
Luxuria incumbit.

Run

Run this way alſo but the ſtory of our evills, and ſee whither our diſtractions have not prov'd as chargeable as our humours are changeable, & whither our affections are not as different, as the cure is likely to prove difficult: my heart akes to thinke that this Kingdome which was lately the Glory & pride of Chriſtendom reformed, when all the world was ready to come over unto her, ſhould thus ſhamefully run away from her ſelfe; fortunate (with *Pirrhus*) haſt thou formerly beene in conquering of Kingdomes but unhappy to keepe them; hard caſe! when the Miſtriſſe of the world ſhall be thus oppreſſed by her owne greatneſſe; thy *Albion* Clifts are yet free from thoſe crimſon ſtaines, which have ſo deeply dyed thy Eaſterne neighbours; and though that brood of *Cadmus* have lately turn'd thoſe Weſterne Mountaines (contrary to their nature) into rebellious Troopes of Loathſome Serpents, filling their Boggs with infernall furies, yet I hope their pretended preſident from their Northern ſiſter, ſhall as little advantage their deſignes, as palliate their intentions; and (for their ſufferance) I ſhall wiſh any, no other puniſhment then to pay for the breach, who ſhall hereafter (without juſt occaſion and diſhonourable termes) deny to maintaine, what hath beene lately (God grant happly ordered,)

Iam cuncti gens vna ſumus, ſic ſimus in æuum,

for if that Kingdome (ſo dearely of late revnited unto us) ſhould againe appeare in its former poſtures, queſtionleſſe by the ilneſſe of the example, though perchance upon leſſe grounds, others would ſo farre learne the ſame leſſon, as to make ſuch rents an occaſion of looſing the whole; but I hope

we

we neede not in our time feare the ſight of ſo ſtrange a Prodigie, ſince the cauſe being taken off the effect muſt neceſſarily ceaſe; eſpecially, ſo glorious a Sun having (by his benigne influences) expell'd thoſe vapours and diſlocated ſuch ill humours as might ſwell into the Timpanie of future diſaffectednesſe; and it were alſo to be wiſh't that thoſe burning emotions (which have lately beene amongſt our ſelves, and whereof we are hourely likely to be more ſencible) might be diverted elſe where; leaſt the offending humours (at this inſtant ſo predominant within the confines of this ſtate) draw us into the feavour of civil deſcention; which will ſo greatly indanger our ruine; for how neere have our Enemies ſubverted our publick peace, introduced inevitable miſchiefes, and occaſioned the generall corruption of our manners; and whence proceedes the cauſe of ſo many diſtempers amongſt us, but from the likelihoode of ſome violent alterations which are ever attended with inevitable greevances; ſo that when we ſuffer how juſtly may we ſay,

Heu patior telis vulnera facta meis!

Neither are theſe onely the impreſſions of our apprehenſion, without ſome reall effects of our feare, though we are ſo dull to conceive what woefull experience too plainly manifeſts; few men dying with the reſolution it is their laſt houre; and are in nothing more deceiv'd, ſomething or other ſtill ringing in our eares, that many have beene ſicker and yet not dyed; when for the preſent diſtempers of this ſad ſtate (ſtupid as we are) even the generallity of things ſeeme to ſuffer, and protend the likelihood of our annullation; the Heavens (through unwon-

ted

ted & unheard of moysture have seem'd to take compassion, the aire bin clouded with unusuall darknesse, the fire produced strange meteors, the water unknown Shipwrack; nay, have we not lately had blowes from a divine hand more to be admired then disputed; and shall we thus cast our selves into the Sea with closed eyes? let us in our sad fortunes looke about us, & compare our estate to those who are better; our Commonwealth is much craz'd & out of tune, our grievances (by ill applied medicines) have bin inflamed, and not cured; and yet (thus are we bewitched) we still stand gazing on those burning Lamps; did we know the attendants of intestine broiles we would (after so much surfetting) use some abstinence in hope of remedy; for alas! who can discribe the fruites of civill discentions? who can indure to heare those sad *Iudaick* Songs? Mothers weeping for their slaughtered children, widdowes mourning for their husbands; Maydens bewayling the losse of their chastity, and helpelesse Orphans bursting with starved groanes; let us not then (like Lyons sleepe with our eyes open; neither let our too much satiety beget our distast; and though expectation in weake mindes makes a good lesse and an evill greater, yet in these times, as resolution and sufferance must be thy preservatives, so preparation must be thy advantage; for be assured it came from that mouth which never err'd, a Kingdome thus divided cannot stand; how neare likewise are his words accomplish't *I came not to send peace but a sword, & a mans enemies shall be those of his own house*; what unparralel'd times of peace, we have injoyed is well known, (no nation having received the like blessings) O that we had also Math. 12. 2.

kept our first love) but what that providence (which with mercy ever remembers mans miseries) will doe, who can determine? our best wisdom being but light if wayed with that eternall fore-caster, of all things, though justly we may feare the worst, being likely better to know the worth of those Pearles by loosing them, seeing

Hostis adest dextra, lauaq; a parte timendus
Vicinoq; malo terret vtrunq; latus.

Neither can it be amisse in thy prosperity to make roome for adversity, that though it come unsent for, yet (as not undeserved) so not unlookt for; hence thy expectation (though it cannot hinder) may lessen thy crosses; long hast thou bin like a Lilly amongst thornes and should thou alwaies abound, it would be hard not to grow proud; thy security hath already bin too much an enemy to preventiō, otherwise might'st thou have seene thy own fall in thy neighbours, whose sins being the same, it is Gods mercy his judgments are not; in which he no lesse preacheth then in his word; for when he strikes offenders it is but to warne them that stand by; alas! that thou canst only plead to have bin happy too soone, and to have made such bad use of thy blessings; part not then (like *Herod*) with a Kingdom for a Daunce, but seeing the temper of this age differs not from the Heavens (threatning a second deluge) take heede with *Peter* least thou begin to sincke; prevent the time wherein (as the *Tragedian* told *Pompey*) thou shalt fetch deepe sighs because thou sorrowed'st not sooner; let not thy death-bed smart for those wilfull adjournings of timely repentance, but discharge thy sins betime & be at peace; what greater

good

good can happen to a diſeaſed man then Phiſick to recure him, long (though perchance unfit) hath thy ſound body carried about it a ſick ſoule, then hazard not thy life rather then offend thy palate, repay thy thankes & not repine at the Phiſitian; adverſity ſomtimes beſt ſpeakes a Chriſtian, neither is it honour to overcome when it is no danger to fight; every Bird can ſing in a temperate ſpring, & a cleare Heaven, every Epicure can be merry in the midſt of his Cups and Dalliance; but (when all things faile) to ſtand our ground and expect ſupply from above, ſhewes our faith, & becomes only the 3 children in the furnace, *Paul* and *Silas* in the ſtockes, and the Martyrs at the ſtake; but me-thinks I heare ſome ſay, *quo diverſus abis?* wher muſt we ſeeke this cure, whence ſhall we expect this remedy? if any ſhould ſeeme to make this queſtion it is not to be doubted but their own thoughts have likewiſe reſolu'd ſo needleſſe a ſcruple, eſpecially in theſe times where the world no leſſe hates then admires the Phyſitian, & where thoſe Saints of the croſſe (for brevities ſake now called *Crowched Fryars*) with which our ſtreets ſo lately ſwarmd, ſomuch oppoſed the likelihood of a cure; O make not your religion thus from being ridiculous, to become odious; forbeare, forbeare, with your Legends and falſe miracles (moſt proper for the great Prince of ceremonies) thus to oppoſe ſo great an Aſſembly, leaſt your deſperate attempts (veiwed with an intentive judgement) exceede the bounds of pitty; there is but one Maſter of Requeſts in heaven, who wil aſſuredly recompence your bad deſigns; neither think (with thoſe fond *Egyptians*) ſufficiently to ſatisfie divine juſtice by ſacrificing the counterfeit ſhadowes of ſome painted creatures, or with ſome fond invention to appeaſe a ſubſtance ſo eſſential; no, no, ſhake off that ſpirit of ſlumber which thus deludes you leave off

hatching of ſuch Cockatrice eggs, and thus ſinne no more leaſt a worſe thing happen unto you; and what cauſe have wee by continuall imploring of a ſupreme power to beg a proſperous event on the great indeavors of that high Aſſembly, that ſo it may never be ſaid that the greateſt folly ſhould proceed from the ſubtileſt wiſedome, the extreameſt enmities from the greateſt friendſhip, and that our Phiſick ſhould bring infection with it; too much clearneſſe may blinde our ſights and too deepe an apprehenſion may at laſt bereave us of our ſences; the curious purſuite of divers ſciences hath brought many unto ſottiſhneſſe, and too much aptitude toward the exerciſe of the minde hath at laſt brought many without minde or exerciſe, but O God! Let not our mortalleſt diſeaſes proceed from our ſoundeſt health, let not diſtempered & outragious frenzies enſue from the rareſt agitations of our mindes, neither let the beſt ſpirits be overthrowne by their owne force, leaſt thereby the enemies of thy truth have juſt cauſe to rejoyce; thrice then unhappy ſhall we be if our plants are thus choaked with over-much moyſture, if our Lampes are thus damn'd with too much oyle, and the actions of our minde overwhelm'd with the aboundance of too needleſſe a ſtudy; and O that thoſe diſſenting ſpirits were equally ballanced to prevent all turbulent motions, and to meaſure things with an indifferent poyſe! leaſt the diſcordance of opinions, and diverſity of languages occaſion the like confuſion in this unhappy ſtate, as it once did in the overthrow of that proudly-raiſ'd Pile, & heaven-menacing Tower; but what power but the higheſt can direct this ἄριστον μέτρον; we may un-uſe our ſelves to the ſecrets of the Stars, yet ſtill have a continuall bondage before our eyes; or like thoſe Grammarians (at whom *Dioniſius* ſcoffeth)

ſcoffeth) labour to know the Miſteries of *Vliſſes*, & yet be ignorant of our own; and with thoſe Orators we may be derided who ſtudy to ſpeak of juſtice, yet can never frame away of execution, unleſſe ſome director from above teach us *Servare modum, finemq; tenere*; neither I hope ſhall we have reaſon hereafter to miſtruſt, but that thoſe eminent States-men (which like diſcreet Pilots, are now appoynted to ſteere the weather-beaten veſſell of this tottering kingdom) ſufficiently know ſomtimes how to looſe a ſayle, now and then hoyſt to the mayne, for if they once chance to looſe the Helme (unleſſe they be good ſwimmers) needs muſt they be drown'd. As alſo that by an over-multiplying and ſubdividing we fall againe into the infinity of *Epicurus Atomes*, and ſo by opening of the matter, ſpill it by diſtempering the ingredients; far be it alſo from the thoughts of any, that under the pretence of ſo much expreſt loyalty, there ſhould be harboured in any of that grave Sinod the leaſt deſire to bring in Innovations into the Church or Common-wealth, to derogate any thing from his Maieſties honour, or juſt prerogative to have ſiniſter reſpects, or ſplinative intentions, to advance their own liberties by exemption from their antient priviledges, to allow of any government which might counter check the Royall dignity of the Crowne, for certainly ſhould they either by private or mallicious ends not concurring with the general good of the ſtates, ayme at their particular advantage, in what ſad Characters ſhall the miſery of this kingdom be hereafter recorded, or what mournful pen, or horrid breath will be able to ſet forth ſo unparraleld a Treachery; neither I hope neede we feare that thoſe which are thus imployed for the defence of the lawes, ſhould firſt enter into an actual rebellion againſt their own ordinances, wel know-

ing that this way to cure ſedition is not to be firſt infected therewith, neither can they ſeeme to chaſtice diſobedience if they ſhew the example of it, eſpecially in theſe times of wildneſſe and non-ſubjection; being fully aſſured that thoſe which firſt ſhake an eſtate are commonly firſt over-throwne by the fall; & that the chiefe movers therof reape not alwayes the fruites of ſuch troubles, but mud only the waters for others to fiſh; and when all other diſcriptions of policie, whither fained by art or ſuppoſition, prove meerly ridiculous and not worthy the practice, their priviledge alone it is to re-erect and range the ſame anew, who throughly know how far any eſtate is to be wreſted from the accuſtomed habit and fold it hath taken ſeing the extreame will diſcipate all: neither is it likely that ſome unhappy deſtinie hath ſeated thoſe Worthyes on the Theater of this age to be ſo diſſonant & defferent in proportion from our deplorable troubles: and ſo far from agreeing with our tumultuous ſtormes, well conſidering that nothing doth ſo nearly touch and overlay an eſtate as Innovation: for if, one peice be out of Square it may be underpropt, but (after the removing the foundation of ſo vaſt a frame) to reedifie ſo huge a Maſſe will prove more likely to deface the whole then refine a part, & inſtead of cleanſing, ſcrape out. This manner of cure alwayes brings death, & ſuch amendment vniverſall confuſion; like *Cæſars* Murtherers who brought the common-wealth to ſo diſtreſſull a plunge that they repented themſelves ever to have medled with the ſame, and experience hath often taught that violent changes ſtill ſhake and diſtemper an eſtate, ordinary evills being more tollerable then an vnexperienced miſcheife; hence this ſaying was ſo often inculcated and that by none of the meaneſt

Medium

Medium non deſerit unquam,

Neither is it poſſible (unleſſe *quos perdere vult Iupiter dementat prius*) that they ſhould forget their loyalty and due reſpect to their Soveraigne, it being not the leaſt meanes to perpetuate the glory of ſo high an advancement, eſpecially meeting with ſuch great incouragements of expreſſing their faithfull alleagiance through the temper, moderation, and religious demeanour, which (ſo manifeſtly) hath of late ſhowne it ſelfe to the whole world by his Majeſties gracious complyance with his honorable Aſſembly, his willingneſſe not only to aſſent to matters of an equall indifferency, but to things (not only ungranted, but) undeſired from any of his Predeceſſors. Nay from whatſoever hath bin moſt deare unto him, whereby to manifeſt his deſire of peace; his care of his Kingdomes, the well-fare of his ſubjects, and his hearty ſincerity towards the profeſſion of the true Proteſtant Religion; and whereas many Princes have bin forced to ſacrifice their favorites to the fury of the multitude, how willingly nay how freely hath he left thoſe who have expected their greateſt ſhelter from him, to their deſerved tryall: and caſting away all reſpects of favour and affection referr'd the ſuſpected to their condigne puniſhment. No ſpeech being ſo frequent or ſo well becomming ſo Royall an Orator as *fiat juſtitia*; nay perceiving the ſad eſtate of that bleeding Kingdome ſo neare her ruine through the unheard of cruelties of an unmercifull people, and after many fervent deſires, inducements, and commands for the reliefe of their miſery (as being yet not ſo throughly ſenſible and aſſiſtant) how forward and vrgent hath hee beene to adventure his Sacred perſon; had his Majeſtie beene addicted to any more then

ordinary vice, (Princes not wanting their especiall faultes wherein they are uncontrollable) some colour of censure might have beene pleaded by the ignorant, misjudging, and ill affected multitude, but where hath appeared so much lenity in forgiving; justnesse in punishing, so much open profession, and private devotion in the exercises of the true Religion. Whence come the numberlesse Pamphlets of these distracted times, seditious Sermons or rather exclamations, tending to disorder, faction and mutiny; how come so many leaves to become Libells, venting the invective spleene of their brainlesse fancies, proceeding from filed tongues but defiled hearts, such black-mouth'd *Machiauells* (who will stumble at a Straw & for their own advantage leape over a Block) should know, that Princes whilst they live are Gods, and especially annoynted from above, whom they ought not to touch neither to *curse or revile, no, nor so much as think an ill *thought; how far then such are from being subject to the higher powers, and from submitting themselves to every ordinance for the Lords sake let the world judge. It being I beleeve no part of their study or profession to feare God, and honour the King; which makes that great Councell so assiduous for the discovery of these incendiaries, without whose freedom or connivance questionlesse they assume this liberty, they well understanding, that the true Christian Religion which hath all the markes both of extreame justice and profit hath none more apparent then the exact commendation due to authority, and that all their late fractions & griefe of heart (through so great a distance between them and the breath of their Nostrills) hath proceeded through the raising and incouragement of turbulent and seditious spirits, dissuading tender consciences from

*Exo. 22. 28.
Act. 23. 5.
*10. 20.

from yeelding a due obedience to their ſuperiours, with ſiniſter and affected diſtinctions, which being once harboured, the peace of this Kingdome will ſpeedily be diſſolved; and what is it elſe after ſo proſperous and hopefull a beginning, which hath beene the *Remora* to hinder the waighty imployments now in agitation, and every minute groaning for a ſpeedy event, but the woefull interruptions of Malignant diſpoſitions? The time was, and not long ſince, when the Sunne ſhin'd moſt clearly in our troubled Horizon, yeelding as ſweete an influence of Royall love as ever appear'd in ſo drooping a Hemiſphere, untill the black-cloudes of faction and diſobedience obſcur'd ſo glorious a Majeſty; O that there had never beene occaſion offered for ſo great a diſtance and that thoſe troubleſome ſpirits might at laſt (through a condigne puniſhment) be truly ſenſible of ſo great a fraction; but it is not the leaſt part of their policie (by diſguiſing their intents under the gloſſe of a few ſmooth ſpeeches) to avoyd the notice of thoſe grave Cenſors now aſſembled; who well conſider, that as children (ſtriving to reduce a Maſſe of quick-ſilver to a certaine number) the more they preſſe it to their will, the farther they provoke the liberty of ſo generous a mettall, which by diſperſing it ſelfe ſeemes to ſcorne their art; even ſo by (too violently) extending and diverſifying difficulties (eſpecially reflecting on ſo high a nature) they ſhould rather agravate then contract them; ſtill taking all opportunities to impart their duty to their ſupreame head, being well aduiſ'd that a multitude of opinionated and diſſenting governours are for the moſt

part

part accompanied with confuſion; And O that I could herein wave the miſ-ſuggeſtions of the vulgar but I cannot deprecate this truth, ſeeing authority is ſo much vilified with the comick liberty of the times,

Nam verè voces tum demum pectore ab imo eijciuntur.

Shall the ſmalleſt cinders of a rich matter have its valew, and ſhall we thus audaciouſly plucke off the chaine from Sacred authority? Equallity is the chiefe ground-worke of equity; and it is our duty to ſubmit our ſelves to the King as ſupreame; *nec debemus eſſe ſapientiores legibus*, it being not amiſſe for all to obſerve the Lawes of the place νόμοις ἑπεσθαι τοῖσιν ἐγκωρίοις καλὸν. which made *Varro* reply (upon the invitation of making new lawes) that if he were to beginne to write of Religion, hee would plainly tell what his beleife were of it; but being already receiv'd, he would ſpeake more of it according to the cuſtome, then the nature; neither would give admittance for the altering of thoſe things, acted by better judgements contrary to the opinion and geſture of this age, wherin Porters, Peſants and Horſe-groomes, ſhall attribute to them ſelves the power of reformation, when Barbers ſhops ſhall have their Councell-Tables; when every Mechannick ſhall be a Iudge and adviſer; Nay the weaker Sex under pretence of Preaching ſhall preſcribe remedies, and tell old-wives-tales: who (though it ſeeme neither lawfull nor laudible) have invoak't ſo much reſolution as approbriouſly to defame, where they cannot juſtly reforme; it being as improper for them to aſſume this liberty, as for the Phyſitian to diſcourſe of warre, or a meere Scholler treat of the ſecret deſignes of Princes; and though

* 1 Pet. 2. 13. 17.

t be vndeniable that as amongſt the functions of the ſoule ſome are meane and baſe, ſo in the body of a ſtate ſome members will be corrupt and ſeditious; ſo certainly as Naturaliſts obſerve, that nothing ſooner then feare tranſportes our judgement out of its due ſeate, nothing will more ſpeedily diſtract and ruine a Common-wealth, then the dangerous conſequence of ſeditious heads, from whoſe outragious ſtormes even the Diadem of a Prince ſhall not give him ſhelter; whoſe leaſt policie it is not, to keepe downe the factious that their impotency may affoord ſecurity; and though mercy is the richeſt Iewell which adorneth his Crowne (it being proper for Tyrants onely to cut off thoſe Staires by which they climbe) yet is it not unworthy their notice, alwayes in their proceedings againſt men in power, either not to ſtrike, or ſtrike home leaſt afterwards they hatch revenge for the diſgrace, whence their liberty (after Delinquency) may indanger his ſafety. But woe to that unhappy and untimely birth, who upon any pretended reſpects whatſoever, ſhall thus wound the ſides, nay the honour of his Soveraigne or having (through ſome by-ends, private advantages or willfull malitiouſneſſe drawne themſelves into a ſtate moſt deſperate, ſhall for the ſafety of their own lives or wretched fortunes, hazard the ruine of their Prince or Country, ſheltering their Serpentine gloſſes, under the protection of an unwilling (if not giddy headed) multitude, ſurely againſt ſuch popular domination, a little thing would make me conceive an (almoſt) inexpiable hatred: alas! Is not this the way to gallop to our owne deſtruction? I wiſh woefull experience may never ſhow it, but if vnfortunate in ſo ſad a Tragedie, well may I ſay with *Laberius*, *Hæc die vna plus vixi*

vixi mihi quam vivendum fuit, too long have I lived to be thus miſerable; but I hope ſuch ſnakes ſhall caſt their skinnes before they be able to diſgorge their poyſon * *Tamen hoc genus Demoniorum, in nullo poteſt exire niſi in oratione et jejunio*; it being good for ſuch men *ſapere ad ſobrietatem*, leaſt with thoſe *Donatiſts* which Saint *Auſtin* ſpeakes of in his retractions, they had rather deſtroy themſelves with fire then returne to the Church; and doubtleſſe ſuch as thus yeeld to their owne arrogancie (properly called φιλαυτία) are moſt deſtitute of reaſon, and will at laſt fall into madneſſe, like thoſe who formerly would be worſhipped for Gods; though I make the queſtion whither I may ſay with *Agrippa*, *multæ literæ hos ad inſaniam adegerunt*, it be with too much wiſedome that they are beſides themſelves; for certainely (like *Thales*) thus veiwing the Starrs they may fall into the ditch; but my charitie ſuggeſts mee there are not many who thus *Camalion-like* change themſelves into all collours, and indeavour to occaſion the privation of our health by a willfull ſickneſſe, for if the tares ſhould thus outgrow the corne we are undone, unleſſe ſome Soveraigne balme (and that ſpeedily) heale the faynting pulſe of this divided Kingdome; thus was the *Troyan* State betrayed with *Simons* teares: and thus are many weake conſciences in this age ſeduced by Ravening Wolves in a Sheepiſh habit, by whom their fancies are bound, their purſes exhauſted, nay their very ſoules damn'd unleſſe they willingly imbrace their Tenants which often carry with them Treaſon and rebellion, which is no ſmall way to raiſe diſcention in a common-wealth; and though with an Ancient Father I may ſay of thoſe

Mat. 11. 21.

hoſe men, *ſtudent plus alta, quam apta proferre*, yet wold
not incurre the cenſure of a Libertin, my thoughts being
ſo far from diſliking the purity of the primitive patterne,
as that they chearefully acknowledge too much zeale
cannot be expreſt in matters which concerne the glory of
God, but in ſome cauſes diſcretion muſt be the Mode-
rator when a circumſtance may be uſ'd or omitted, in
which reſpect it often falls out that obedience is better
then Sacrifice, eſpecially when it reflects upon matters
of government, where Kings are like Planets in their
Orbes under the *primum mobile*, moving by the ſweet
influence of love, and unreproveable motion of juſtice to
their ſubjects, an unmatchable preſident whereof *quo
nulla ætas, tulit meliorem* (no age having been bleſt with
the like) I dare boldly ſay we are now happy in, & may
be bequeath'd as a pattern to the greateſt Potentat, ſhow-
ing ſo much piety to God both in publike & private, ſo
much hatred of Popery & ſuperſtition, in matters of Reli-
gion, ſo much indeavour not to greive his ſubjects; & for
that more then common bleſſing which attends the peace-
maker, mallice it ſelfe dares not (after ſo late and large
an expreſſion) to withhold the Lawrell; I deny not but
ſome bad weeds may ſeek ſhelter from the faireſt flow-
ers, but let not therefore any bleared eyes, bemiſted with
their own fond opinions, or benighted with groundleſſe
aimes, think to out-view his brighter rayes, though ſome
there are who have *habitum falſorum principiorum, et
falſarum opinionum, et excæcauit eos malitia eorum*, who
fix their envious ſightes upon wrong objects, and whoſe
mallice hath made them blind; whoſe particular reflecti-
ons may (without a prevention from heaven) give an un-
happy period to our juſt & longing expectations, but far
be ſuch black-clouds, from troubling our *Horizon*, withal

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ill adviſed heads, which indeavor to undermine the ground-worke of our preſent State, which build with untempered morter, or with unkindly flaſhes menace to ſet Religion & good order in a flame; let ſuch take heed of vengeance from above. This being the way to exhauſt our treaſures without ſigne, to turne our Temples into dens of theeves, to make this kingdome the mirrour of miſery, and to render her as odious to the whole world, who was ſomtimes rich in her private fortunes, happy in the love of her neighbours, ſtately in her ſtructures, dreadfull to her enemies, and ſurrounded with an Ocean of all delights. Theſe wil be the events of ſudden innovations, & queſtionleſſe thoſe who thus attempt the change of goverment may not be excuſ'd from diſtaſte at the governours, though never ſo much cloaked with the pretence of Loyalty; how ſafe is it when we are in a good way, to avoyd thoſe by paths, which under the ſhow of neerneſſe may provenot only difficult but dangerous, that policie being no leſſe unprofitable then unworthy to be commended which learn's us the hurt of ill councell by experience. And of him who is this way officious we may ſay, *homo curioſus utilior eſt hoſtibus quam ſibi*, he is more helpful to his enemies then himſelf; & if any be diſplea'd with the preſent condition of their Prince or goverment let them notwithſtanding give *Cæſar* his due, & neglect him not who by no ordinary providence is appoynted their ſupreame, you ought not to tell him how. You wil be governed, let your diſpute be turn'd into ſupplication, and if petitions may not prevaile, O preſume not to let yourſwords come neare the lap of his garment; ſo long as his commands are juſt obey what he injoynes, & were it ſo that he ſought to deprive you of your lawes or liberties goods or lives, yet ſhould you not curſe him in your hart;

no not ſpeak of him with an unbeſeeming reſpect, but de-
ſire him by whom Princes rule to rectifie his heart, & in
the mean time give you patience to ſuffer and obey. And
if there be any which hath more immediatly tatted of his
juſtice, clemency, or favour, O how opprobrious a thing is
it & unworthy to be mention'd, that ſuch favorites ſhold
turne Apoſtates, abuſing their received kindnes to the in-
jury of the giver, retorting thoſe freely beſtowed benefits
like ſwords into his breſt, certainly amongſt all the un-
gratefulleſt of the ſons of men thoſe are the worſt; & for
thy part who knoweſt how prepoſterous it is for the feet
to ſpurne at the head, being truly ſencible what thy ſinnes
have deſerv'd, (& imbracing the ſtroak) veiweſt the ap-
proaching dangers (as for ſome more then ordinary cauſe
proceeding from the firſt agent) be not diſmayed, when a
quiet conſcience & preparation for a better life will be
thy comfort, then let the world toſſe as it liſt, and vary it
ſelf (as it ever doth) in ſtormes & calmes, thy reſt is pit-
ched aloft above the ſpheare of changeable mortallity, ſe-
curely relying on the unevitable decree of an all ſeeing
providence, whoſe ground cannot be croſt with ſecond
thoughts or unlooked for events. The Lillies then ſhal be
thy comfort againſt the diſaſters of the times, & thy re-
poſe on thoſe words, *man lives not by bread onely*, neither
comes promotion from the Eaſt or Weſt: abſence ſhall
make the benefit more acceptable, thy want ſhall not be
thy hell, neither ſhall thy heart grow heavy with the
lightnes of thy fortune, or thy mirth end with thy ſtore;
what though ſome ſtrange revolutions, and portending
Comets ſeeme to affright thy tender ſences? threatning
the ſpeedy annihillation of all things with their ſtrea-
ming flaſhes? what though the raging ſeas exceede their
bounds, bending their ſwelling tydes againſt the Chriſtal
Heaven

Heaven? what though dreadfull *Bellona*, with thundring reports and warlicke rumours invite thy trouble? yet with chearfulneſſe mayeſt thou looke up to that Star imbroidered Coate; that Canopy of ſilver ſpangles, whence thoſe glorious lights ſhall not dazell, but direct thee, the rolling axell-tree ſhall ſupport thee, thoſe orderly Spheaſrick Planets ſhall ſhelter thee, the *Ovall* Orb with its glaſſy wall ſhal defend thee, thy ſoule being ſtil furniſht with oyle for the Bridegrooms comming, ſhall joyfully expect a paſſage from her teadious aprentiſhip, & death which is the greateſt of thy feares ſhall be but the riſing of thy comforts, and ſetting of thy croſſes, a harbour for thy hope, a Sanctuary for thy ſorrow, and a welcome minute to free thee from the wretchednes of this life, to the joyes of heaven. Yea, though *Hanibal* be (as it were) now at our gates, and the warlike allarums of beating Drums and ſounding Trumpets (which are at this preſent hourely in thy eares) ſend death to ſummon thee, to reſt from thy labours, yet thy ſins being limited, thy conſcience quieted and the world renounced, ſome glorious ſtar (directed by a ſupreame providence) ſhall lead thee to a ſafer condition, where the thought of thy paine ſhall eaſe thee, the remembrance of thy death revive thee, the diſſolution of thy body unite thee, and having at laſt ſoar'd above the clouds of thoſe raging Tempeſts, diſdain'd the Rocks of adverſity, triumph't in the tumultuous waves of miſery: ſcorn'd the ſulphury vapours of detracting obloquie and (after this ſollitary night of darknes) taken thy leave of all troubleſome accidents, bidding farewell to thy wants & miſeries, thy ſoule ſhall ſweetly ſolace her ſelfe in an everlaſting repoſe and contentment.

FINIS.

6 AP 69

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